MINUTES

OF THE

Fifty-Ninth Annual Session

OF THE

CAHABA BAPTIST ASSOCIATION,

HELD WITH

Providence Church,

PERRY COUNTY, ALABAMA,

On Friday, Saturday, Sunday and Monday,

OCTOBER 13, 14, 15 & 16, 1876.

OFFICERS:

W. C. WARD,..... ..MODERATOR,.....Selma, Ala.
S. C. TRAMILL,.....SECRETARY,.....Greensboro, Ala.
ALFRED LAWSON,....TREASURER,.....Marion, Ala.

MARION, ALA.:
COMMONWEALTH JOB PRINT.
1876.

SCB 719 .A2 C3

Erratum.

On cover it should read, Providence Church, Dallas County, instead of Providence Church, Perry County.

MINUTES.

PROVIDENCE BAPTIST CHURCH,
DALLAS COUNTY, ALA., Oct. 13th, A. D. 1876.

The Cahaba Baptist Association convened pursuant to adjournment in her fifty-ninth annual session with Providence Baptist Church on Friday at 11 A. M. before the 3d Sabbath in Oct., 1876.

The introductory sermon was preached by Elder Jno. L. West, from Acts 13th chapter, 36th verse: "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."

After intermission of one hour, the Association re-assembled—singing the 641st hymn, and opened with prayer by that venerable brother, Rev. John Dennis.

In the absence of Bro. Porter King, the former Moderator,—who was providentially prevented from being with us—Bro. W. C. Ward was chosen temporary Chairman.

In response to the invitation of the Moderator pro tem, the following Brethren enrolled their names as delegates of the various Churches:

ANTIOCH.—William T. Burford.
BETHLEHEM.—Henry F. Haggard.
CONCORD.—Elders I. U. Wilkes, William H. Kendrick.
EPHESUS.—John S. Bolling.
FELLOWSHIP.—S. C. Tramill, W. T. Fagan, H. W. Crawford. Nathan H. Rayfield, Romulus B. Braud.
FRIENDSHIP.—Letter and Funds.
HOPEWELL.—Elders John L. West, D. S. Hogue, S. A. Lide, Joseph J. Ivey
MARS-HILL.—Wm. R. Martin, W. B. Cureton, Geo. C. Kynard.
MEDLINE.———————
MT. HEBRON.—George W. Daniel, John W. Harry.
MT. GILEAD.—Thomas D. Potts.
MT. ZION.—Daniel B. Snead.
MT. PLEASANT.—Letter and Funds.
MACEDONIA.—A. B. Calwell.
MACON—Elder L. L. Fox, (by proxy.)
NEW-HOPE.—James Davis, Richard W. Guy.
NEWBERN.—Letter and Funds.
OCMULGEE.—O. H. Perry, M. C. Curry.
PINE-FLAT.—E. P. George, Joseph Vanderslice.
PISGAH.—Letter and Funds
PLEASANT HILL.—Letter and Funds.

Providence.—Elder W. B. Crumpton, Lewis Johnson, William Day, B. P. Moseley.

Sardis.—Letter and Funds.

Siloam.—Elder E. T. Winkler, Elder T. M. Bailey, Elder L. R. Gwaltney, Dr. J. T. Murfee, Alfred Lawson, M. T. Sumner, Jr., J. O. Bailey.

Selma.—Elder W. C. Cleveland, W. C. Ward, Jon. Haralson, J. H. Burns, T. S. Bowen, R. H. Sterrett.

Union.—Henry T. Stringfellow, William H. Laugham.

The letters of the several Churches were read by the Clerk, assisted by Elder Jno. L. West.

On motion, went into the election of permanent officers of the Association, when by consent, the vote was taken by acclamation, resulting in the election of W. C. Ward, Moderator, S. C. Tramill, Clerk, and Alfred Lawson, Treasurer.

The Moderator addressed the Association in an impressive manner on entering the duties of the session, and said:

Brethren of the Cahaba Association.

For the unexpected dignity just conferred upon me as an expression of your confidence, I return my most grateful acknowledgments. We assemble under most auspicious circumstances. Since we last met, the hand of a beneficent Father has been unsparing in pouring out upon us undeserved mercies. His goodness has watched over us—"The pestilence that walketh in darkness," and the destruction that walketh at noon-day, nor any plagne have come nigh our dwellings. Upon our fields only has appeared the periodical scourge, to remind us that on Him are we dependent for every good and perfect gift. There is bread in the land, and there is little fear that we shall be distressed by the wailing cry of want. In gratitude for the mercies so graciously bestowed upon us, come with open hands, and crown His altars with your grateful offerings. In the discharge of the delicate duties of the Chair, I ask your sympathies and counsel.

Received Correspondence as follows:

Alabama Association.—Brother U. J. Crumpton.

Bethel Association.—Elder L. L. Fox.

Tuscaloosa Association.—Letter and Minutes.

The visiting Brethren were cordially invited to seats by the Moderator to participate in our deliberations.

Returned Correspondence as follows:

Tuscaloosa Association.—Elder W. A. Bishop, Elder J. B. Poole, Elder W. O. Stevens, James Davis, Nathan H. Rayfield—Meets at Mt. Olive Church, Tuscaloosa county, on Saturday before the 3d Sabbath in September, 1877.

Union Association.—Elder Jno. L. West, H. T. Stringfellow, Jos. J. Ivey, Romulus B. Brand, A. D. Lawhorn.—Meets at ——— Church,———county, on Friday before the 4th Sabbath in September, 1877.

Mulberry Association.—Elder Carter Tubb, Elder A. J. Kynard, Elder J. M. Heard, Elder A. M. Perry, W. D. Washburn.—Meets at Antioch Church, Bibb county, on Saturday before the 4th Sabbath in September, 1877.

Shelby Association.—Elder I. U. Wilkes, Elder T. L. Vaughan, R. H. Sterrett, B. P. Watson, W. O. Perry —Meets at ——— Church——— county, on Saturday before the 3d Sabbath in September, 1877.

Pine Barren Association.—Elder T. M. Bailey, Elder L. R. Gwaltney, Elder W. B. Crumpton, Jon. Haralson, Lewis Johnson.—Meets at———Church, ———county, on Saturday before the 3d Sabbath in September, 1877.

Alabama Association.—Elder E. T. Winkler, Elder W. C. Cleveland, Elder W. B. Crumpton, Jon. Haralson, Porter King—Meets at Greenville Church, Butler county, on Friday before the 2nd Sabbath in October, 1877.

Bethel Association.—Elder W. B. Crumpton, Elder T. M. Bailey, J. H. Burns, B. F. Ellis, O. H. Perry—Meets at Hoboken Church, Marengo county, on Friday before the 2d Sabbath in October, 1877.

Bigbee Association.—Elder Jno. S. Ford, R. L. Maupin, D. S. Hogue, R. Y. Woods, C. C. Huckabee—Meets at Christian Valley Church, Sumter county, on Saturday before the 1st Sabbath in October, 1877.

Unity Association.—Elder I. U. Wilkes, Elder P. L. Moseley, Dr. J. T. Murfee, T. S. Bowen, Chas. W. Collins—Meets at Harmony Church, Autauga county, on Saturday before the 1st Sabbath in in October, 1877.

On motion, Dr. E. T. Winkler be recognized the representative of the *Alabama Baptist*.

On motion, Dr. J. T. Murfee be assigned the represenative of the Howard College.

On motion, Dr. L. R. Gwaltney be recognized the representative of the Judson Female Institute.

On motion, Rev. T. M. Bailey be recognized the representative of State Missions.

On motion, Rev. I. U. Wilkes be recognized the representative of Foreign Missions.

Dr. W. C. Cleveland was appointed on the Committee of the *Alabama Baptist* in the absence of Elder D. G. Lyon.

The Moderator appointed the following Committees:

On Devotional Exercises.—Pastor, Deacons and Delegates of Providence Church.

On Letters and Documents.—Elder W. C. Cleveland, Elder I. U. Wilkes, M. T. Sumner, Jr.

On Arrangement and Nomination for the next Session of the Association.—Elder Jno. L. West, W. L. Fagan, T. S. Bowen, B. P. Moseley, M. C. Curry, W. R. Martin.

On nomination of Delegates to the Alabama Baptist State Convention—Elder W. B. Crumpton, Lewis Johnson, W. B. Curreton, Joseph Vanderslice, W. T. Burford, O. H. Perry.

On Finance.—David S. Hogue, E. P. George, H. W. Crawford.

On motion, the order of business be suspenced that Dr. L. R. Gwaltney, President of the Judson Female Institute present the claims of this time-honored Institution over which he so successfully presides. His statements of the Institution were encouraging and gratifying to all. He made a lasting impression on all whose pleasure it was to listen to his well-timed remarks.

The report of the Committee on Devotional Exercises was read by the Chairman.

On motion, the report was adopted, and as follows: The Association meet at 9:30 A. M. Saturday for business. Preaching at 11:30 by Elder L. R. Gwaltney. Resume business at 2 P. M. Sunday School addresses at 10 A. M. Sunday by Bro. Jon. Haralson and Elder T. M. Bailey. Preaching at 11 o'clock by Elder E. T. Winkler. Preaching at 2 o'clock P. M. by Elder W. C. Cleveland.

On motion, the Association adjourned to 9½ o'clock Saturday morning. Benediction by Elder T. M. Bailey.

SATURDAY MORNING, October 14, 1876.

The Association met at 9:30 A. M., with the Moderator in the chair. After singing and prayer by Elder W. C. Cleveland, the regular order of business was resumed by reading and correcting the Minutes of the preceding part of the session, which were then adopted.

Elder L. L. Fox being present, was welcomely received as corresponding Messenger of Bethel Association, and kindly invited to participate in our deliberations.

Macon Church, of Macon Station, Hale county, Ala., applied through its Pastor, Elder L. L. Fox, to join our body, and was admitted as a constituent member of the Cahaba Association by a unanimous voice.

On motion, it was resolved, that the report of the Committee on Education be made the special order of business after resuming work in the afternoon.

The report of the Treasurer was read and adopted. Appendix A.

The report of the Committee on Foreign Missions was read by the Chairman, Elder I. U. Wilkes. Earnest speaches were made by Elders Wilkes, Winkler and Bailey, after which $15 95 were contributed for the cause of Foreign Missions.

On motion of Elder T. M. Bailey the report was unanimously adopted by a rising vote. Appendix B.

The hour of 11:30 having arrived, the regular order of business was suspended to hear Elder L. R. Gwaltney preach. He preached to the edification of an attentive audience, in an impressive gospel manner, from Philipians, 3rd chapter, 11th verse: "If by any means I might attain unto the resurrection of the dead." The exercises were concluded with prayer by Elder L. L. Fox, after which the Association adjourned to 2 o'clock P. M.

SATURDAY AFTERNOON.

The Association re-assembled at 2 o'clock P. M. with singing.

The Messengers of Mt. Zion and Macedonia Churches having arrived, were invited to seats. The letters from the Churches were read by the Clerk and the delegates enrolled their names.

The report of the Committee on Education being the special order of business for this hour, the report was read by Dr. J. T. Murfee, Chairman of the Committee and President of the Howard College. Eloquent addresses were made by Dr. Murfee, Elders Winkler, Gwaltney, Bailey and upon one of the many wise suggestions of Bro. Bailey, $125 were contributed to educate in Howard College some worthy young man for the ministry who resides in the bounds of the Cahaba Association and who feels that he has been called to "Go forth and preach the gospel in all the land." The report was unanimously adopted. Appendix C.

The report of the Committee on State Missions was read by the Chairman, Elder W. B. Crumpton. The report was ably discussed by Elders Crumpton, Bailey and Winkler. After their speeches, and to better prosecute this needful work, the following amounts were pledged by the different Churches and brethren: Providence, $25; Selma, $100; Siloam, $100; Elder Jno. L. Wess, $10; O. H. Perry, $10. The report was unanimously adopted. Appendix D.

The report of the Committee on the *Alabama Baptist* was read by the Chairman, Elder W. C. Cleveland. On motion it was resolved, That the report be made special order of business 10 o'clock Monday morning.

The report of the Committee on the Religious Condition of the Churches was read by the Chairman, Elder E. T. Winkler. On motion it was resolved, That Monday morning be set apart for the discussion of the report.

The report of the Committee on Letters and Documents was read by the Chairman, Elder W. C. Cleveland. On motion, the report was adopted. Appendix E.

The report of the Committee on Arrangement and Nomination was read by the Chairman. On motion, the report was unanimously adopted, and as follows: *Resolved*, That the next session of this body be held with Hopewell Church, Perry County, convening at 11 o'clock A. M. on Friday before the third Lord's day in October 1877; Elder W. C. Cleveland to preach the Introductory Sermon,

Elder Jno. S. Ford alternate; Elder L. R. Gwaltney to preach at 11 o'clock A. M. Sunday, Elder W. A. Bishop alternate; Sabbath School address Sunday morning by Elder W. B. Crumpton.

Respectfully submitted,

Jno. L. West, Chairman;
W. L. Fagan,
T. S. Bowen,
B. P. Moseley,
M. C. Curry,
W. R. Martin,
} Committee.

The report of the Committee on Sabbath Schools was read. On motion it was resolved, That the report be made special order of business Sunday morning 10 o'clock.

On motion, the Association adjourned to 9:30 Sunday morning. Benediction by Elder E. T. Winkler.

Sunday Morning, Oct. 15.

The Association convened at 9:30 in the morning. Devotional exercises conducted by Elder Jno. L. West.

The report of the Committee on Sabbath Schools having been set apart for this hour, Elder T. M. Bailey made an excellent address, followed by very suggestive and appropriate remarks by Bro. Jon. Haralson. On motion, the report was unanimously adopted. Appendix F.

On motion it was resolved, That the business of the Association be suspended to Monday morning 10 o'clock.

DEVOTIONAL EXERCISES.

Elder E. T. Winkler preached at 11 o'clock to a large and attentive audience from Isaiah, 11th chapter, 9th verse: "For the earth shall be full of the knowledge of the Lord as the waters cover the sea." The services were continued by taking up a collection for State Missions, amounting to $12.45.

Morning exercises concluded with singing and Benediction by Elder W. B. Crumpton.

Sunday Afternoon.

The congregation re-assembled after one hours intermission with singing.

Elder W. C. Cleveland preached to a large congregation, from 1st Corrinthians, 1st chapter 23rd and 24th verses: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;" "But unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God."

The exercises of the day were concluded by singing an appropriate hymn—prayer offered by Elder I. U. Wilkes, and benediction by Elder W. C. Cleveland.

MONDAY MORNING, Oct. 16.

The Association convened at 9:30 o'clock with the Moderator in the Chair. Opened with singing, and prayer by Elder I. U. Wilkes.

The first order of business was reading the minutes of Saturday and Sunday, and the same were then approved.

The report of the Committee on the *Alabama Baptist* being the special order of business for this hour, was re-read by the Chairman. Well-timed and encouraging speeches were made by Brethren Cleveland, Winkler, Bailey, Crumpton, Haralson, Perry, Crawford, Martin, and *all* felt an interest in its success—the much good it had accomplished in blending the Baptist Brotherhood of our State. Many expressed a desire to see it taken by every Baptist family in our State, while others believed that it should be taken and *read* by every Baptist family within the bounds of the Cahaba Association, as we possessed peculiar advantages over any other sister Association in our State, by having it published in our midst and at our doors—with its chief Editor, that man of God, a member of our body. He and his associates have labored zealously to make the paper a success and for the good of our people, without being compensated one cent for their invaluable services.

On motion, the report was unanimously adopted. Appendix G.

The report of the Committee on the Religious Condition of the Churches being the next special order of business, was re-read, and after earnest and able discussion by Elders Winkler, Bailey, Crumpton and other brethren, the report was unanimously adopted. Appendix H.

The report of the Committee on Home Missions was read by the Chairman, Elder Jno. L. West. Bro. W. C. Ward (Elder I. U. Wilkes in the Chair) made an impressive and telling speech, followed by Elder E. T. Winkler and other brethren.

On motion, the report was unanimously adopted. Appendix I.

The report of the Committee on Nomination of Delegates to the Alabama Baptist State Convention was read by the Chairman, Elder W. B. Crumpton, and was adopted.

The following nominations were made:

Elder Jno. L. West,	Bro. W. C. Ward,	Bro. T. S. Bowen,
" Jno. S. Ford,	" S. C. Tramill,	" O. H. Perry,
" I. U. Wilkes,	" Alfred Lawson,	" W. T. Burford,
" W. A. Bishop,	" B. F. Ellis,	" R. H. Sterrett,
" P. L. Mosely,	" W. L. Fagan,	" J. U. C. Brown

The report of the Committee on Finance was read by the Chairman, Bro. D. S. Hogue. Encouraging remarks were made by Bro. Haralson, and other brethren, on the report, the amount of money used in our Association in the support of the Gospel and the increase of work for our Lord and Master. On motion the report was adopted. Appendix K.

The following committees were appointed by the Moderator to organize the districts in accordance with the report "On the Religious Condition of the Churches :

1st District.	2nd District.	3rd Distsict.	4th District.
W. C. Cleveland, Chairman;	E. T. Winkler, Chairman;	W. A. Bishop, Chairman;	A. M. Perry, Chairman;
W. B. Crumpton	Jno. L. West,	Jno. S. Ford,	Carter Tubb,
I. U. Wilkes,	H. W. Crawford,	R. S. Jones,	J. S. Bolling,
O. H. Perry,	A. D. Lawhorn,	R. Y. Woods,	D. B. Snead.

The following Standing Committees were appointed by the Moderator:

On Education—Elder L. R. Gwaltney, Chairman; J. T. Murfee, R. H. Sterrett.

On Home Missions—Elder W. B. Crumpton, Chairman; Elder Jno. S. Ford, David S. Hogue.

On State Missions—Elder W. C. Cleveland, Chairman; S. C. Tramill, Chas. W. Collins.

On Foreign Missions—Elder E. T. Winkler, Chairman; D. B. Snead, Joseph Vanderslice.

On Religious Condition of the Churches—Elder I. U. Wilkes, Chairman; O. H. Perry, W. L. Fagan.

On Sunday Schools—Elder Jno. L. West, Chairman; Lewis Johnson, E. P. George.

On the *Alabama Baptist*—Elder T. M. Bailey, Elder W. A. Bishop, Jon. Haralson, J. B. Lovelace, H. W. Crawford, W. R. Martin, A. D. Lawhorn, James Davis, H. G. Snead.

The following resolutions were adopted by the Association:

Resolved, That an Educational Committee be appointed by this body to take charge of the fund raised for ministerial education, and to appoint a suitable person to enjoy the benefit of that fund. (The resolution was amended by making Bro. W. C. Ward Chairman of the committee ; whereupon the Association appointed the following brethren as a committee : W. C. Ward, Chairman; Jno. L. West, W. B. Crumpton, O. H. Perry, H. W. Crawford.)

Resolved, That this Association request the Board of Directors of the Baptist State Convention to take into consideration the propriety of changing the day for the meeting of the convention from Thursday to Friday before the third Sunday in July next.

Resolved, That each Church in this Association is requested through its Clerk to send to Brother M. T. Sumner, Jr., Marion, Ala., the Section, Township and Range on which its church property is located, in order to make a map of the territory on which the Association is located, the map to be a present to the Association.

Resolved, That the thanks of this body be tendered our young Bro. M. T. Sumner, Jr., for the map he has so kindly proposed to present to the Cahaba Association.

Resolved, That the Clerks of the Churches be requested to ascertain, and report to the Association, the number and names of religious papers and periodicals taken by the members of the Churches they serve.

Resolved, That the thanks of this Association be and are hereby gratefully tendered Providence Church and the community for the very hospitable entertainment they have given the delegates of this Association.

(Elder Jno. L. West, Pastor of Hopewell Church, extended a most cordial invitation, in behalf of his Church, to the Association to attend the next session of this body. He said that ample arrangements would be made for the entertainment of all delegates, brethren and friends that might attend.)

Resolved, That the Association do now adjourn to meet with Hopewell Baptist Church, (five miles west of Marion,) Perry county, on Friday, 11 A. M., before the 3d Sabbath in October, A. D., 1877.

After singing the parting hymn, during which time the delegates and brethren gave to each other the parting hand as a token of brotherly love that so harmoniously prevailed in all the deliberations of our body, closing prayer was offered by that aged pilgrim and venerable brother, Elder John Dennis, and then the Moderator announced the Association adjourned.

S. C. TRAMEL, Clerk. W. C. WARD, Moderator.

We affectionately urge all the Churches constituting the Cahaba Association to be represented in our next session with a *full* delegation. Let us show our "faith by our works," and that our gathering together annually may result in great good in building up our churches and awakening our membership to that necessary duty resting on every follower of Christ. Let our brethren gladly welcome the coming time when we hope again to meet, and come to remain *until all* the business of the Association is finished. We may expect, and do believe, that our next session will be one of the most interesting that we have had for years. The foundation is laid for the good work, and let us trust to the Giver of all good, that we may have sufficient strengthening grace to build ourselves up to glorify His great and holy name. We would call the attention of the readers of the Minutes to the reports found in the Appendix. Members of various churches are especially requested to carefully read the report, Appendix H. All the praise is due the Chairman of this report for the wise suggestions it presents, calculated to do so much good in our future work.

We trust that the Minutes may meet the approval of the brethren, and that we may be excused for all imperfections of "appearance, &c.," as our manuscript was hastily prepared.

CLERK.

APPENDIX A—TREASURER'S REPORT.

Alfred Lawson, Treasurer,

1875. In account with the Cahaba Baptist Association.

Oct. 16.	To amount received for Home Missions,	67 00	
" " "	" Foreign Missions,	50 00	
" " "	" Minutes,	40 00	
" " "	" Associational purposes,	20 00	
" " "	" Widow's Fund,	5 00	
			$182 00

1875. Cr.

Nov. 12.	By W. H. McIntosh's receipt	67 00	
" 2.	" H. A. Tupper's (C. S. F. M. Board) receipt,	50 00	
Oct. 20.	" S. C. Tramill's (Clerk C. A.) receipt,	60 00	
" —.	" H. W. Crawford's (Widow's Fund) receipt,	5 00	
			$182 00

Respectfully submitted Oct. 14, 1876.

ALFRED LAWSON, Treasurer.

APPENDIX B—REPORT ON FOREIGN MISSIONS.

In preparing a report on this department of missionary work, your committee would suggest that the great commission, "Go ye into all the world, and preach the gospel to every creature," as given by the Great Head of the Church, may be understood in a two-fold sense.

First. In a judicial sense, thus clothing the Apostles *as such*, with the highest authority. "All power is given unto me in Heaven and in Earth," to go forth and preach the glad tidings of salvation without fear of lords, kings, potentates, popes, priests or what not. And recognizing this high authority, "they went forth and preached everywhere, the Lord working with them, confirming the Word with signs following."

Second. It was given to the Apostles as the nucleus, or representatives of the Churches, thus clothing the Churches with the sacred privilege and high authority to prosecute this great work in every subsequent age of the world.

If this analysis of the commission be correct, it follows that the obligation and duty of carrying out this great and glorious work, devolves *equally*, and equally *justly* upon both the Ministry of the Word and the Churches; and this is precisely the nature of the case—while one *preaches*, the other holds up his hands. While "the ox treadeth out the corn, his mouth is not to be muzzled." "No man goeth awarfare at his own charges."

Pursuant to the above principles, the inquiry would seem to be pertinent whether the Great Head of the Church, in the dispensations of his providence, has not provided *ways* and *means* in amplitude for the prosecution of this great work. If on the one hand he has not, then, of course, we can only go so far as the provision enables us to go; but on the other hand, if He has, then the question recurs to us, have we (as Ministers and Churches) faithfully discharged this solemn obligation to the extent of the means with which he has furnished us.

As our Saviour said in his intercessory prayer to his Father, "I have finished the work thou gavest me to do," so dear brethren of the Ministry and Churches, when we come to retrospect our work, let us be able to say, we have finished the work Thou, dear Savior, "gavest us to do," which is no less a work than the conversion of a "*world* that lieth in wickedness to God."

Respectfully submitted,

I. U. WILKES, Chairman.

APPENDIX C—REPORT ON EDUCATION.

Excepting the conversion of souls to Christ, there is no subject so important nor so dear to the hearts of missionary Baptists, as that of education. On it rests the hope of extending the cause of Christianity; on it depends the welfare of society; without it our children cannot be prepared for the responsible duties of life. The highest positions of this world and the ability to serve our Lord most efficiently depend upon education. Upon a question of such magnitude there should certainly be no mistake. But it must be confessed that many errors prevail as to the true theory of education and its application.

In this day of infidelity and skepticism, there are many places where young men are being taught that the Bible is a myth, that Nature was self-created, and that Man and Science are supreme. How wicked this error! How horrible to every lover of Christ! And how revolting to every friend of virtue!

But horrible as it is, infidelity is prevailing in schools and in books to an alarming extent. The influence of skeptical training on the youth of our country is being seriously felt, and in a few years more we shall have in our very midst those filling various prominent positions in society who will be arrayed against the cause of our blessed Redeemer. They will stand forth with intellects sharpened, like two edged swords threatening to slay the children of the Lord.

It is a mistake to excuse infidelity on the plea that it is an error only of the head. It reaches the heart, and affects the inner life. Arraying itself against the religion of Christ, it sends forth a poisonous influence throughout every channel of social life.

How is this evil influence to be corrected? Some may say that it can be done only by the work of the Ministry. True, this is to be the leading agency for the overthrow of Satan's kingdom; and it is the paramount duty of every church to supply means to educate young men who shall be prepared to defend from the pulpit the faith committed to our fathers. But the most effective plan is to have our children educated in Christian schools—schools in which Christianity is distinctly recognized as the basis of all Christian culture.

In every system of education, it should be regarded as the duty and the privilege of the teacher to aim at the best moral as well as at the best intellectual training of his pupils. This training will be given only by those who cherish personal faith in Christ, and exhibit devoted piety in their lives.

The formation of a religious character may thus be secured in the early and most impressible period of life. It is the solemn duty of parents to see that their children are educated under circumstances the most favorable to the formation of such a character.

Next to this moral training, comes intellectual culture. Here, too, many errors prevail in the schools. The existence of faults in intellectual culture is attested by the almost universal complaint of the public against school training. It is believed that education is not made practical, is not thorough, is too slow, and is too expensive. We *must* listen to such complaints. Educators should ask themselves if these charges are well founded.

Several years ago our institutions in Marion were the first in the South to enter upon a reform in the methods of government and in plans of instruction —to set up methods of teaching which should be more practical and thorough, more expeditious and less expensive.

The satisfactory results which have attended these efforts may be seen in the success of our pupils and in the rapidly increasing popularity of our institutions. It must be gratifying to every Baptist and to every citizen of Alabama to know that the reform which was started at Marion in our own State, and by our own people, has since been advocated by some few of the leading educators of Europe and America.

Let it be the pride and pleasure of our people to sustain by their patronage and their gifts these institutions which have lived without endowment and have won for themselves an enviable reputation.

Let it be especially felt as the duty of the Churches to provide the means for educating worthy young men for the Ministry, who shall become living exponents of our faith, of our devotion to truth, and of the high estimate we place upon consecrated learning.

We recommend the Howard College and the Judson Female Institute, in Marion, Alabama, and the Theological Seminary, in Greenville, South Carolina.

Respectfully submitted,

J. T. MURFEE, Chairman.

APPENDIX D—REPORT ON STATE MISSIONS.

The work intrusted to this Board is one of gravest importance ; the results of the labors performed are most encouraging.

The Evangelist, we are pleased to say, is arousing in the minds of Baptists wherever he goes, an enlarged liberal spirit. The light of the glorious Gospel of the blessed God is being carried into the remote corners of our State.

Who among our two thousand members will not give this earnest, laborious brother the hand, bidding him God speed? Who will not pray for him in his self-sacrifice? And who will not aid the Board in his support?

As an evidence of the work being accomplished, we would call attention to the fact that in two Associations where the Churches were closed three Sabbaths in the month, since the visit of the Evangelist, a large majority meet every Lord's day for worship.

We would recommend pastors and Churches in this Association, who wish the assistance of Bro. Bailey, to correspond with him at Marion, Alabama.

Resolved, That the Churches be requested to instruct their messengers as to the amount they will pledge for State Missions the following year.

Respectfully submitted,

W. B. CRUMPTON, Chairman.

APPENDIX E—REPORT ON LETTERS AND DOCUMENTS.

Your committee on Letters and Documents beg leave to report that they find nothing in the letters, &c., requiring especial notice.

Respectfully submitted,

W. C. CLEVELAND,
I. U. WILKES,
M. T. SUMNER, Jr.,
} Committee.

APPENDIX F—REPORT ON SUNDAY SCHOOLS.

Since the last session of the Cahaba Association, some progress has been made in Sunday School work. There are now eight Churches, members of this body, having Sunday Schools, or one-fourth of the whole number of Churches connected with the Association. The attention of pastors is urgently called to this all important subject. The whole membership ought to be brought into the Sunday School. It is apprehended that Christians make the mistake of supposing that only children should be in the Sunday School. Let it not be forgotten that all have need to learn the things that pertain to Christ and his kingdom. The duty of Christian workers meeting together at least once every week to study the Scriptures, is earnestly commended to the attention of all the Churches.

If we would build up our Churches, if we would have a membership well instructed in the Word of God, we must press forward in the Sunday School work, enlisting old and young, believers and unbelievers, under the banner of the Captain of our Salvation.

Respectfully submitted,

W. C. WARD, Chairman.

APPENDIX G—REPORT ON *THE ALABAMA BAPTIST.*

Your committee beg to report :

First—That a good religious periodical is a necessity in every well-ordered Christian family.

Second—That we most heartily recommend *The Alabama Baptist* as eminently worthy of the patronage of the denomination and as an instrumentality potent for good.

Third—That brethren be requested to continue their efforts for the extension of the circulation of the paper until it is taken in every family in the Churches composing this Association.

Respectfully submitted,

W. C. CLEVELAND, Chairman.

APPENDIX H—REPORT ON THE RELIGIOUS CONDITION OF THE CHURCHES.

The statistical accounts conveyed in the letters of the Churches are calculated to do good. The Churches can thus compare what is being done for the promotion of the cause of Christ in their respective fields of Christian activity, and will thus provoke each other by a sacred emulation to love good works. We apprehend, however, either that much less is being done that befits an Association having such numerical and financial ability as ours ; or else that the reports are imperfect. We know the latter to be the case in several instances. Thus the reports of the amounts contributed by the Churches to the several causes under the care of this body are as follows : Foreign Missions, $5 from one Church ; Home Missions, $89.70 from five Churches ; State Missions, $55 from four Churches ; the Centennial Fund for Education, $457 from six Churches ; Theological Seminary, $213 from one Church. The number of Baptisms reported was 138 in twelve Churches; the number of Sunday Schools, 7 ; the number of Churches having weekly prayer meetings, 5. Now, we know that the amount of Foreign Missionary contributions was larger than that above indicated, although we have no definite statements upon this subject before us. The estimate of contributions to our State Missions should be enlarged by $200, contributed equally by the Churches at Selma and Marion. The contribution to the Seminary should be increased by at least $200, the annual contribution of the Selma Church. These instances will show the importance of greater care in the compilation of our Church statistics. It is to be regretted that some of the Churches have contributed nothing toward the support of the general enterprises of the denomination. We recommend that the form of Church Letters be incorporated into our Minutes as a standing item of information, and that the Clerk be directed, if practicable, to have a form struck off to be sent by him to the various Clerks of the Churches.

We are gratified to mention that several remarkable revivals of religion have occurred in some of the Churches of the Association.

It is regarded as important by many of our brethren that the Association should be districted into groups of Churches, so that the representatives of contiguous Churches may conveniently hold meetings for mutual conference on each fifth Sabbath of the year or at such other times as they may select. Should the suggestion be favored by the Association, the following divisions are proposed :

The *First Division* to consist of the following Churches: Concord, Ocmulgee, Pine Flat, Pisgah, Providence and Selma.

The *Second Division* to consist of the following: Fellowship, Hopewell, Newbern, Macon, Siloam and Mar's-Hill.

The *Third Division* to consist of the following: Antioch, Macedonia, Mt. Pleasant, Mt. Hebron, Pleasant Hill and Union.

The *Fourth Division* to consist of the following: Bethleham, Bethel, Ephesus, Friendship, Medline, Mt. Zion, New Hope, Sardis and Mt. Gilead.

It is important that these meetings should contemplate practical work and not mere discussion. Their efficiency will to a great extent depend upon the singleness of purpose with which the attending delegates devote the occasion to the two great questions: What is needful to be done? and, What is the best means of doing it?

Those having most experience in the conduct of these meetings, are convinced that not more than four subjects can be profitably discussed during a two days' session. Usually these meetings are held on Friday and Saturday with preaching and other devotional exercises on Sunday.

It would be well for the Association to indicate some Brother in each of these districts who, after corresponding with the brethren, should appoint the time and place of meeting, and make such other arrangements as may be found necessary. Respectfully submitted,

E. T. WINKLER, Chairman.

NOTE.—The statements of the Churches were not full and complete.

APPENDIX I—REPORT ON HOME MISSIONS.

Your committee report, that while the organization of State Boards and the appointment of State Missionaries seemingly obviate the necessity of our Home Mission Board, there is yet a most important work which this Board alone can accomplish.

While there may be no urgent need for assistance in thoss States that have Boards of their own, there are States which are not able to establish Boards—States that are in pressing need of such ass'stance as the Home Mission Board alone can give. As an example of the work that may be accomplished in this direction, we respectfully refer this body to what has been accomplished in Texas, which is to-day emphatically a Baptist State through the instrumentality of this Board. Other States, and destitute regions, and important centers still need assistance, and we, who have received the blessings of the Gospel, should contribute this assistance.

Besides this, our Indian work is specially assigned to the Home Misison Board by the denomination at large, and cannot be prosecuted unless the devoted laborers in that field are sustained by the liberalities of brethren in the various States. We are happy to say that the prospects of success are brightening and enlarging. Even the wild tribes are calling for preaching and for schools.

We trust that the brethren will respond to these indications of Providence by their prayers and liberalities. Respectfully submitted,

JNO. L. WEST, Chairman.

APPENDIX K—REPORT OF COMMITTEE ON FINANCE.

Your Committee on Finance beg leave to submit the following report, including the general expenses of the Churches, and the whole amount of money that has been given by the Churches of the Association to support the Gospel of our blessed God:

Church expenses	1,474 00
Pastors' salaries	6,857 00
To the poor	119 40
For Minutes and Association	57 65
State Missions	235 10
Home Missions	161 12
Education	860 45
Sabbath Schools	159 25
Total amount paid	$10,000 00

We beg to suggest, that the Clerks of the various churches of the Association be requested to use more caution in their *statistical reports*, to give a correct account of the finances of the Churches they serve, that the committee appointed by this body on finance may be better enabled to make a more accurate and fuller report of the financial condition of the membership of our Association. Respectfully submitted,

D. S. HAGUE,
E. P. GEORGE,
H. W. CRAWFORD, } Committee.

FORM OF STATISTICAL LETTER.

The ——— Church to the Cahaba Baptist Association, Sendeth Christian Salutation.

Dear Brethren :

We send as delegates to aid in your deliberations our brethren ———————.

We have Pastor ———. Our statistics are as follows :

Membership last reported	
Since received by baptism	
Since received by letter	
Since restored	
Number deceased	
Number excluded	
Number dismissed by letter	
Number of white members	
Number of colored members	
Total number of members	
Number of pupils in Sunday School	
Number copies religious papers taken	
Whole amount money collected	
Amount paid Pastor (salary)	
Amount paid Church expenses	
Amount paid for Home Missions	
Amount paid for State Missions	
Amount paid for Foreign Missions	
Amount paid for Education	
Amount paid for the poor	
Amount paid for Minutes	
Amount paid for Associational purposes	
Preaching how often and when	
Prayer meeting how often	
Average attendance	
Sunday School expenses	
Sunday School collection	
Sunday School Superintendent	
Pastor	
Pastor's Post Office	
Clerk	
Clerk's Post Office	
Acting Deacons	

Remarks.....

_____, Moderator.

_____, Clerk.

STATISTICS OF THE CHURCHES.

CHURCHES.	Last Reported.	Since Baptized.	Received by Letter.	Restored.	Dismissed.	Excluded.	Deceased.	Total.	POST OFFICE.	COUNTY	PASTOR.	CLERK.
Antioch	37	1			1			37	Greensboro	Hale	W. A. Bishop	J. C. Hodges
Bethel									Centreville	Bibb		N. J. Thompson
Bethlehem	145				24	2	3	116	Pinetuckey	Perry	Wm. Huckabee	R. S. Ham
Concord	137				5	1		131	Radfordsville	Perry	I. U. Wilkes	S. A. Bolling
Ephesus	99	2	2		2	1		100	Pinetuckey	Perry	Carter Tubb	T. J. Worrell
Fellowship	96	7					1	102	Morgan Spring	Perry	Jno. S. Ford	J. A. Gray
Friendship	67		4		4	9		58	Pinetuckey	Perry	I. M. Hicks	Isham Pounds
Hopewell	80				4	1	1	74	Marion	Perry	Jno L. West	S. A. Lide
Macedonia	65				4			61	Havana	Hale	J. B. Pool	W. B. Stivender
Mars Hill	64	1		1	3	6	1	56	Marion	Perry	A. J. Kynard	S. H. Ford
Medline	96							96	Hadley	Dallas	Wm. Huckabee	M. H. Barns
Mt. Pleasant	36		2					38	Carthage	Hale	W. A. Bishop	J. J. Mills
Mt. Hebron	7	14	1					22	Acron Station	Hale	J. S. Ford	G. W. Daniel
Mt. Zion	51		1		6			46	Centreville	Bibb	I U. Wilkes	J. U. C. Brown
Mt. Gilead	7	14	15					36	Centreville	Bibb	A. M. Perry	W. T. McCraw
Macon								18	Macon Station	Hale	L. L. Fox	J. T. Collins
New Hope	86	14	1		5	1		93	Brush Creek	Perry	W. O. Stevens	J. M. Stevens
Newberne	18	2	1					21	Newbern	Hale	Jno. L. West	R. D. Faggard
Ocmulgee	87			1	3	1		84	Summerfield	Dallas	I. U. Wilkes	C. C. Smith
Pine Flat	47							47	Perryville	Perry	A. J. Kynard	E. P. George
Pleasant Hill	51	2	6		4			55	Carthage	Hale	W. O. Stevens	J. M. Geddie
Pisgah	131				1	2		128	Perryville	Perry	I. U. Wilkes	J. B. Ford
Providence	89	9	3			9		92	Cambridge	Dallas	W. B. Crumpton	Lewis Johnson
Sardis	87		1					88	Jericho	Perry	Carter Tubb	W. D. Washburn
Siloam	275	39	16		10		6	314	Marion	Perry	E. T. Winkler	J. L. Wyatt
Selma	167	5	10	1	15	3	1	164	Selma	Dallas	W. C. Cleveland	H. A. Haralson
Union	49	19		2			1	69	Greensboro	Hale	W. A Bishop	T. J. Kinnaird
TOTAL	2,064	129	63	5	91	36	14	2,146				

NOTE.—Medline was not represented by delegates nor letter. We entered the Statistics as reported last year.

BAPTIST CONFESSION OF FAITH.

AS ADOPTED BY THE CAHABA ASSOCIATION.

I. Of the Scripture.—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the centre of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

II. Of the True God.—That there is one, and only one, true and living God, whose name is Jehovah, the maker and supreme ruler of heaven and earth, inexpressibly glorious in holiness, worthy of all possible honor, confidence and love, revealed under the personal and relative distinctions of the Father, the Son and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III. Of the Fall of Man.—That man was created in a state of holiness under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which, all mankind are now sinners, not by constraint but choice, being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of satan and of their own sinful passions, and therefore under just condemnation to eternal ruin without defense or excuse.

IV. Of the Way of Salvation.—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin, honored the law by his personal obedience, and made atonement for our sins by his death. Being risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfection, is every way qualified to be a suitable, a compassionate and an all-sufficient Saviour.

V. Of Justification.—That the great gospel blessing which Christ of his fulness bestows on such as believe in him, is justification; that justification consists in the promise of eternal life on principles of righteousness; that is bestowed not in consideration of any works of righteousness which we may have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every blessing for time and eternity.

VI. Of Freeness of Salvation.—That the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by faith; and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ; which refusal will subject him to an aggravated condemnation.

VII. Of Grace in Regeneration.—That in order to be saved we must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit, so as to secure our voluntary obedience to the gospel; and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

VIII. Of God's Purpose of Grace.—That election is the gracious purpose of God, according to which he originates, sanctified and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God and active imitation of his free mercy; that it is ascertained by its effect in all

who believe the gospel; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

IX. Of the Perseverance of Saints.—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

X. Harmony of the Law and Gospel.—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability, which the scriptures ascribe to fallen man, to fulfill its precepts, arises entirely from their love of sin, to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

XI. Of a Gospel Church.—That a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by his word; that its only proper officers are bishops, or pastors, and deacons, whose qualifications, claims and duties are defined in the epistle of Timothy and Titus.

XII. Of Baptism and the Lord's Supper.—The Christian baptism is the immersion of a believer in water, in the name of the Father, Son and Spirit, to show forth in a solemn and beautiful emblem our faith in a crucified, buried and risen Saviour, with its purifying power; that it is prerequisite to the privileges of a church relation, and to the Lord's Supper, in which the members of the church by the use of bread and wine, are to commemorate together the dying love of Christ preceded always by solemn self-examination.

XIII. Of the Christian Sabbath.—That the first day the week is the Lord's Day or Christian Sabbath, and is to be kept sacred to religious purposes by abstaining from all secular labor and recreations, by the devout observance of all the means of grace, both private and public; and by preparation for that rest which remaineth for the people of God.

XIV. Of Civil Government.—The civil government is of divine appointment, for the interest and good order of human society, and that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the word of our Lord Jesus Christ, who is the only Lord of the conscience and the Prince of the kings of the earth.

XV. Of the Righteous and the Wicked.—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the spirit of our God, are truly righteous in His esteem, while all such as continue in impenitence and unbelief are in His sight wicked and under the curse; and this distinction holds among men both in and after death.

XVI. Of the World to Come.—That the end of this world is approaching, and that at the last day, Christ will descend from heaven and raise the dead from their graves to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of man in heaven or hell, on principles of righteousness.

CONSTITUTION.

Article 1.—The Association shall be composed of members chosen by the different churches in our union, who, on producing their credentials, shall be entitled to seats.

Article 2.—The members thus chosen and convened shall be known by the name of the Cahaba Baptist Association, who shall usurp no authority over the churches in our union, or infringe upon their internal rights, but shall merely be considered as an advisory council in all the matters relative to their internal concerns. Nevertheless it becomes necessary, in some cases, to have uniform rules of procedure; for example, if one church commit an offence against another, it shall be the duty of the offended to labor with the offender for satisfaction; if she fail of success she shall call the aid of two or more churches in our union to assist in laboring for satisfaction; and if final satisfaction, in the opinion of the helps thus called, be not obtained, the aggrieved may bring the cases before the Association, which shall be taken up and decided upon according to its merits. If a serious difference should arise in an individual church, which, upon due labor, cannot be reconciled, she shall call the aid of two or more sister churches to assist in the work; and if a reconciliation be not affected, the helps so called, or the church, may bring the case before the Association, to be acted upon according to its merits. But the Association will take cognizance of no case of the above kind unless a due course of procedure shall have been previously pursued according to the economy of church discipline, found in the 10th chapter of the gospel by Matthew, and other parts of the Scriptures which define the nature of offences and manner of bringing offenders to trial.

Article 3.—The churches in our union shall transmit to every annual session of the Association, written communications, specifying the names of their messengers, their number in fellowship, baptized, received by letter, dismissed, excommunicated, restored, and deceased, since the last session, which shall be read and minuted accordingly.

Article 4.—Every church in our union shall be entitled to representation in the following manner, viz: Churches composed of fifty members, or under, are entitled to send three messengers, and for every fifty members that may be added one additional messenger. Any church failing to represent herself as above prescribed, shall state the reason to the next session.

Article 5.—New churches may be admitted into our union by messeugers bearing petitionary letters. If, upon examination, they be found worthy and orthodox, the Moderator shall manifest their admission by giving the messengers the right hand, in token of Christian fellowship.

Article 6.—The Association, when convened, shall be governed by a regular and proper decorum, which she is authorized to form and amend according to her own views.

Article 7.—At every session of the Association, a Moderator shall be appointed by and from among the messengers present, whose duty it shall be to see that the rules of decorum are strictly observed, and to take the voice of the Association on all subjects legally introduced. A Clerk shall also be appointed, whose duty it shall be to take proper and correct minutes of the proceedings.

Article 8.—The Association shall have power to exclude, from her union, any church that may violate the constitution, or depart from the orthodox principles of the gospel.

Article 9.—The Association shall furnish the churches with the Minutes of every session.

Article 10.—Every query sent by a particular church, must be included in her letter, certifying that she has endeavored to reconcile it but failed. In such a case the Association shall take it under consideration, and the voice of a majority shall be considered an advisory answer, which shall be entered on the Minutes.

Article 11.—Querries which immediately concern the general union of the churches sent by a particular church, or introduced by motion, shall be taken up and declared on as soon as practicable.

Article 12.—Any church in our union having a member who is judged to possess talents for the ministry, shall call from two or more churches the aid of their ministers, and select members of the Laity, who, in conjunction with the churches, shall examine the candidate, and if deemed qualified, may license him to preach the gospel among the churches at discretion, which shall be reported to the next Association and entered on the Minutes.

Article 13.—Any church in our union having a preacher, whom she deems worthy of ordination, shall call a Presbytery of ministers from sister churches to officiate in the work, and all the Presbyteries in ordaining of ministers or deacons, or in the constituting of churches, shall be governed by the abstract of faith adopted by this Association.

Article 14.—Any church in our union having a minister who may fall into disorder, and who, after all due labor with him, shall continue refractory, should consider him a fit subject for excommunication, shall have power to exclude from fellowship, and it shall be the duty of that church, in such a case, to call a Presbytery, and through them demand his credentials. If such a minister return and give satisfaction, the church shall have power to restore him to fellowship as a private member; but if she wish him restored to the exercise of his ministerial functions, she shall again call a Presbytery, who shall be discretionally authorized to renew his credentials; which, if renewed, shall be reported to the next meeting of this Association, and entered upon the Minutes.

Article 15.—The Association shall have a fund, supplied by the voluntary contributions of the churches, and all monies thus contributed shall be transmitted from the churches by their messengers, and paid over to the Committee on Finance. This committee shall be appointed annually, whose duty it shall be to receive in charge the Association fund, and dispose of the same agreeably to order. They shall make at every session a fair and circumstantial report of their proceedings.

Article 16.—It shall be the duty of the Clerk of this Association to keep a regular file of the Printed Minutes of every session of this body.

Article 17,—The Association shall not adjourn any session until it shall have finished all business on hand, except in extraordinary cases.

Article 18.—The Minutes of this Association shall be read and corrected, if necessary, and signed by the Moderator and Clerk before the session rises.

Article 19.—The Association shall, in all cases, be governed by a majority of the members present.

Article 20.—Amendments to this constitution may be made at any session of this Association, where a majority of the members shall decide it necessary.

—THE—

ALABAMA BAPTIST

(ORGAN OF THE BAPTISTS OF ALABAMA, PROPERTY OF THE BAPTIST STATE CONVENTION, AND ENDORSED BY NEARLY EVERY ASSOCIATION IN THE STATE.)

E. T. Winkler, Editor; J. J. D. Renfroe, Associate.

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TESTIMONIALS.

The Trustees respectfully append and ask attention to the following testimonials:

From Rev. A. J. Battle, D. D., President Mercer University.

"I congratulate the patrons and friends of the Judson on the accession of Rev. L. R. Gwaltney to the Presidency of that famous old Institute. I deeply regret the retirement of my excellent friend, the able and accomplished Sumner, but after his resignation became an unalterable fact, I rejoiced that his mantle had fallen on one so worthy. Mr. Gwaltney is a man of Superior ability and accomplishments—an eloquent preacher, a fine scholar, an experienced and successful teacher. He is also a man of fervent piety and polished manners, an admirable type of the Christian gentleman—just such a man as should be charged with the administration of the noble Institution to which he has been called. A. J. BATTLE."

From Rev. E. T. Winkler, D. D., of Marion, Alabama.

"I have been intimately acquainted with Rev. L. R. Gwaltney for many years, and take great pleasure in welcoming him to the Presidency of the Judson Institute. He is an accomplished and experienced teacher, a kind yet firm administrator, and a high-toned Christian gentleman. He will prove the peer of any of his predecessors in the office, and will promote, in every department, the efficiency and prestige of our noble Institution. E. T. WINKLER."

For Circulars containing full information, address

L. R. GWALTNEY, Marion, Ala.